

# THE GUIDON

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## THE GUIDON.

A Monthly Publication, conducted by  
THE ONWARD CLUB of the FIRST UNITARIAN  
CHURCH, San Francisco.

OTHER ORGANIZATIONS REPRESENTED:

Pilgrim Sunday School,  
The Society for Christian Work,  
The Channing Auxiliary,  
The Unitarian Club.

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The Women's Unitarian Conference has taken a forward step in opening a general headquarters for the Coast in this city. For the present the library-room of the First Church, corner Franklin and Geary, will be utilized, but it is hoped that before long a room more central, with some one in constant attendance will be found needful and practicable. Miss S. A. Hobe has been elected Secretary, and will be in attendance on Monday, Wednesday and Friday, from 4 to 5 P. M., and on Saturday from 11:30 to 12:30. Her post-office address is 604 Capp street, and she will be happy to answer any inquiries or give any information as to Unitarian interests on the Pacific Coast. In this enterprise the ladies have the co-operation of the A. U. A. and the Pacific Unitarian Conference.

THE GUIDON would not misrepresent anyone or anything, and is never unwilling to admit a wrong or correct an error. Rev. Mr. Goodenough of Oakland feels that a statement in a late Note from the Field does him injustice. He says he did not agree with those who opposed Mr. Wendte's position on "the deity of Christ," that he was in accord with him, and that in the slight contribution he was compelled to make to the distasteful "controversy," he only differed with him as to a minor matter.

We are glad to know this fact and to give it publicity.

It is common hospitality to treat our guests to the best we have, even to giving up our room and sleeping on the floor when necessary. The editor of THE GUIDON cheerfully gives up his room in the column where editorials commonly sleep, and installs as guest of honor, our brother from San Diego.

### THE LIBERAL ATTITUDE.

The churches of Southern California, in their short life, have not only suffered serious vicissitudes in fortune and members, but their growth has been disturbed by the irruption of new theories, philosophies and movements, which have powerfully attracted thousands of minds, and drawn many away from their old ways of thinking and associations. It was inevitable that the intellectual ferment of this time should generate these new systems. The last half century has seen many of them spring into life, run a rapid and fevered course, and sink into obscurity or death. And still the active, urgent mind of the time gives birth to new ones, and multitudes seek in them the realization of their intellectual, religious or social dreams. The sharpest points of difference made by these new systems have been counter to the old orthodox creeds. So violent is the revolt against them that the sole thought of many is to get away from them, anywhere, into anything. "Lo here," "lo there" they cry, and many are disappointed that the kingdom of heaven does not come with such observation.

The question presents itself to the liberal religious teacher in a serious form: "What will you do about it? What attitude will you take towards these new theories and systems, whose tendency is to cut into and across all church associations and work?" He cannot apply to them dogmatic tests. He cannot demand of them conformity with ecclesiastical traditions. He cannot say to any one: "Thus far may you go and no farther in your

seeking. Here run the lines of the church. Keep inside or you are in eternal peril." No; there is no theological dead-line in the liberal church.

Whether these new movements and systems cut into his membership or cut across his ideas and work, for the liberal teacher there is but one attitude, one method—those which Gamaliel commended centuries ago.

I believe, too, that the liberal church is the place where all earnest, inquiring minds may work out in peace and charity the problem of their intellectual freedom. The pulpit that is bolstered by creed and tradition may speak with a lofty superiority of new and strange ideas and movements, but he who has no such refuge, who thinks deeply and studies widely the questions and problems of the age, who is in bonds only to reason and human welfare, must be broadly charitable and hospitable. He will not pronounce judgment on anything until he knows as much about it as the advocates of it.—B. F. McDANIEL.

#### WOMEN'S MEETING.

About one hundred and twenty-five ladies were present on Saturday afternoon, March 19, in the parlors of the First Unitarian Church, by invitation of the Society for Christian Work, for a reception to the "Unitarian Women about the Bay." After an hour of social enjoyment, the meeting was called to order by the President, who extended a few words of welcome, stating that the object of the gathering was to bring the liberal women of different societies together, that the interest in each other might be increased, and by the touch of each other's hands they might gather inspiration and strength for higher and better work, for purer thought, and more practical aims.

She then called upon representatives of different societies for short papers; all responded happily.

Mrs. Alice M. Jackson, of Berkeley, read a paper upon the pleasure and satisfaction of an organized society with a settled minister; and Mrs. F. D. Ciprico, of the Unity Mission, spoke of the encouragement, the anxie-

ties and the enjoyment of new studies in liberal religion, and cheerful hopes of continued prosperity in church work through their earnest endeavor.

Dr. Alida C. Avery, from San Jose, read a paper from Rev. N. H. Haskell upon their church building, and the very promising outlook for their society, amplifying it by her personal interest in organizing church work.

Miss Dr. Sarah Shuey, of Oakland, spoke in behalf of the Sunday School children and their relations to the church.

Mrs. George H. Murdock, of Alameda, told of their experience in church organization.

Miss Cordelia Kirkland, of the Society for Christian Work, read a most interesting paper, suggesting the possibilities of women's work for good, in more earnest ways than they usually take up.

The only disappointment of the afternoon was the absence of Miss E. B. Easton, President of the Channing Auxiliary, who was to have read a paper, but who was detained at home by illness.

The papers being concluded, the President invited the ladies to the dining room, where light refreshments were served, suggesting that each go down with a stranger and not with one seen every day.

The afternoon was one of great interest and enjoyment; so decided a success that we hope other such reunions will follow in good time.—CAROLINE M. HARDY.

Mr. Watari Kitashima, the young Japanese student and member of the Oakland Unitarian Church, now preparing for the Unitarian ministry, is pursuing a post-graduate course at the Harvard Theological School. He has secured a scholarship, and is also preaching and lecturing at Salem, Fall River, Roxbury, Hopedale, and other places, on Japanese topics. He cannot return to Japan at once, without serving his term of three years in the army. Hence he has decided to obtain, if possible, a degree of Ph. D., and then return to the Pacific Coast, and, if the way opens, labor among his fellow-countrymen in San Francisco and vicinity.



## THE BERKELEY CHURCH.

[Read at Women's Meeting, San Francisco, March 19th.]

It is very pleasant to us from Berkeley to have the pleasure of meeting you and hearing your papers. We are, I believe, the youngest member of the Unitarian family here, and yet we are gratified to find that, young as we are, we are considered past that troublesome age when children are expected to be seen but not heard.

Perhaps you, who have always been safe in a Unitarian fold, know little of the doleful experiences of those of the liberal faith in a town without their church. Not but that I believe a truly liberal mind can enter into the spirit and worship in any church. Still there are occasions when one could not feel really at home there. How many of us have, by mistake, gone to church on communion Sunday and walked out—at the little intermission so kindly provided, to allow the goats to depart from the sheep—with that outward calm, but that inward perturbation of spirit.

So, for many years, many of us have been homeless, scattered around in the various churches here in Berkeley. When we heard the call—to all of the Liberal Faith—to meet for services under Dr. Alger, and when we had once come together and known each other, and felt the inspiration of high and noble thought, thoroughly in sympathy with the demands of our reason, we could not disband, even after we had been left without a leader.

We held faithfully together, organized our Sunday School, and then our church, and had services, Sunday after Sunday, listening to the thoughts of such men as James Freeman Clark, O. B. Frothingham, Lyman Abbott and Martineau.

Our first choice for a pastor was the Rev. Edward B. Payne, of Leominster, Mass.; and when at our unanimous vote to call him, he consented to come, you can easily believe we gave him an earnest and hearty welcome.

Although, from a Unitarian point of view, Berkeley is a new field, Mr. Payne can scarcely be looked upon as a pioneer now, or he did some heavy hewing, when he was

here, twelve years ago; and he builded better than he knew, for he laid the foundations of the present Unitarian church.

There is something ideal about a young, struggling church, in the warmth and cordiality felt among its members. Those who first come forward are those of sincere conviction and strength of purpose, and they are willing to lay aside all small prejudices and co-operate for the good of the church.

It is like the poetry of love in a cottage. During the early married life of Henry Ward Beecher he wrote his sermons in his little study off the kitchen, where his young wife was making the bread, and where a call from him would always bring her, glad to listen to what he had written, and give her wifely advice and praise, and we know it was not beneath his dignity to lend a helping hand when needed.

And so it is in our little church; we are willing to help. In the preparation of our new room for worship—for we have already outgrown our first hall—we have come together many an evening and worked. And we are now not only proud of the success of our work, but the good fellowship it fostered.

If you had happened in that last Saturday night, when we were hurrying to have the room in readiness for the morrow—if you had seen the architect putting on some last artistic touches with his brush—perhaps a professor vigorously sweeping the floor—a lawyer arranging the chairs while others were hurriedly putting things to rights—I know you would have congratulated our young church upon its good fellowship and hearty co-operation.

For these things mean more than the mere outward doing of it. It means the state of affairs where characters can influence each other, and grow stronger by the contact.—ALICE M. JACKSON.

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The *Mountaineers' Journal*, Appalachia, of Boston, for January, contains a graphic paper on "Camping in the High Sierras," by Hubert Dyer, a member of the Oakland Unity Club.

## SUNDAY SCHOOL UNION.

At the Los Angeles Conference the By-Laws of the proposed Pacific Coast Sunday School organization were adopted, but it has been so far a society without members, and therefore quite necessarily without officers. It is proposed to remedy this slight informality at a meeting to be held in the parlors of the First Church, San Francisco, on Saturday, April 30th, at 2 o'clock. Every one interested in Sunday School work or methods is cordially invited to attend this meeting. It is hoped that Rev. H. G. Spaulding, for so many years the efficient Secretary of the Unitarian Sunday School Society of Boston, may be with us, to help with his counsel, and inspire with his enthusiasm.

In addition to the formation of the Union, there will be brief papers on various topics of interest, followed by discussion. Every teacher within reach is urged to be present, whether with or without intention of joining the Union.

That the purpose and scope of the organization may be fully understood, we print the brief, but comprehensive, By-Laws adopted by the Conference :

**ARTICLE I—Name.** The name of this Association shall be THE UNITARIAN SUNDAY SCHOOL UNION.

**ARTICLE II—Objects.** Its objects shall be to promote the interests of Sunday Schools on the Pacific Coast.

*First.* By encouraging the formation of new schools wherever it may seem possible.

*Second.* By fostering and strengthening those already established, supplying their most urgent needs, and through correspondence and conference inducing united action.

It shall co-operate fully in the work of the Unitarian Sunday School Society.

**ARTICLE III—Membership.** The payment of one dollar (\$1) by any Sunday School worker—clergyman, officer, teacher, or pupil, shall constitute an annual membership. The payment of five dollars (\$5) by any one not connected with a Sunday School, shall constitute an honorary annual membership.

Any Sunday School represented in membership by one or more of its number shall be deemed as belonging to the Union and entitled to any assistance it may be able to give.

Each school shall retain full control over its own affairs, with liberty of choice in any course of study

or other action recommended by the Board of Directors.

**ARTICLE IV—Officers.** The officers shall consist of a President, two Vice-Presidents, a Secretary and a Treasurer, who, together, shall constitute a Board of Directors, with full power to act. They shall be elected by ballot at the annual meeting, and shall hold office for one year, or until their successors are chosen. They shall have power to fill vacancies in their number for the unexpired term. They shall have full control of the funds of the Union, making such disbursements as they may deem most judicious, being governed by their knowledge of the needs of the various schools.

**ARTICLE V—Meetings.** The annual meetings of the Union shall be held at the meeting of the Pacific Unitarian Conference, unless otherwise ordered by the Directors. The Board of Directors shall meet at the call of the President, or any two members.

**ARTICLE VI—Conferences.** The Board of Directors shall arrange for a Sunday School session at each annual meeting of the Pacific Unitarian Conference, and for such local conventions from time to time as they may deem advantageous.

**ARTICLE VII—Amendments.** These By-Laws may be amended or added to at any annual meeting by a two-thirds vote.

## UNITARIAN CLUB.

A very successful meeting of the Unitarian Club of California was held at the Palace Hotel March 25, 1892. It was "Ladies' Night," and this fact served to call out the largest attendance the club has ever had. Mr. Frank J. Symmes presided, and a few minutes before nine o'clock introduced President Charles W. Eliot, of Harvard University, as the first speaker of the evening. After a few introductory remarks concerning the Boston Unitarian Club, to which the speaker said he belonged, he passed to the special topic of the evening, "Education and Religion." The cause of education has always received loyal support from Unitarians, and Harvard University is largely indebted to the successful business and professional men among them. Forty years ago the students at Harvard were nearly all Unitarians; now, not over one-sixth of them are of that sect. Almost every denomination is represented in the faculty and among the students. This mixture of faith is advantageous, in that it liberalizes the minds of the students. The



American theory seems to be that Religion should be excluded from the public school, but the speaker regarded this as a degrading notion. Religion is as natural to man as breathing, and the love of God as natural as the love of mother or child. Religious services are provided at Harvard for the students.

"We Unitarians," President Eliot continued, "have not the support of the multitude, and are regarded by the prevalent religious denominations as a small, despised sect. We are the pioneers of a great army. But it is a blessing to be delivered, as we feel ourselves to be, from every superstitious fear, and from the awful conceptions of the Supreme Being which have been such a terror to the world. We should also be thankful that we have no fear of our faith coming in contact with intellectual advancement or scientific progress. We can look forward with entire confidence to every form of human progress, knowing nothing can happen which will shake our faith. We have also the same religion for man, woman and child. It is a bad family policy to teach children what the parents do not believe. Again, Unitarianism is consistent with the thoughts and sentiments of the best poets. Modern literature is on our side." In this connection the speaker related an anecdote regarding Bishop Keane of the Catholic University at Washington. The Bishop delivered a lecture at Harvard by invitation, and before the lecture read the hymn, "Nearer, my God, to Thee." Walking home in company with him, President Eliot remarked: "That was a beautiful hymn you read, Bishop." "Yes," said the Bishop, "that is one of our grandest old church hymns." The hymn was written by a Unitarian woman during the present century.

After a musical selection by Mr. Wilkie, the President called on Professor Thomas R. Bacon, of the University of California, who responded in a very happy manner.

Mr. Bacon first attracted his hearers by a witty preface, emphasizing the fact that he was not a Unitarian. He also expressed his loneliness in being a Yale man. Yale, he said, was not the oldest college in America—

only the eldest daughter of Harvard. It had been her ambition to be sufficiently progressive to keep in sight of President Eliot's coat-tails as he vanished in the horizon. She hoped in time to be able to see other portions of his apparel, and eventually pass him, so that she might turn round and view him in the face, and kneel in respectful admiration for all he had done for the cause of education. Passing to the selected theme, he spoke eloquently and ably of the desirability of religion going hand in hand with, being a part of, education, but clearly outlined the practical difficulties, especially in public schools and universities supported by a common tax. He believed the time would come when this might be, but in the meantime the best that could be done was through the individual influence of the instructor in presenting, not dogmatically but by his life and character, the fruits of religion.

Dr. Stebbins spoke briefly, acknowledging his debt of gratitude to Mr. Bacon, and expressing also the gentle amusement it always afforded him to see such a man indulging stoutly in the belief that he was not a Unitarian. He then spoke of the central thought of religion: the humanizing of the Divine, the expression of God in man, and of His supreme expression in Jesus Christ. Touching the subject under discussion with a few lofty and eloquent phrases, he concluded by expressing for the company and the community a gratitude and respect to President Eliot for his ready and generous response to every call that had been made upon him, and on behalf of all he bade him God-speed on his journey.

Mr. Wilkie sang "Pretty Jane," and then the President called upon Rev. Mr. Wendte to make the final address.

Mr. Wendte was in a happy mood, and anecdote, witticism and story flowed impetuously for an appropriate length of time. He concluded with a pleasantly complimentary farewell to the guest of the evening.

Thus ended a delightful meeting that apparently converted all those who had entertained any doubt of the advisability of inviting ladies to a club dinner.

### MARIANO, CHIEF OF THE GYPSIES.

"Percy," I said, "you must do it! Have you read Gypsy tales all your strange youth for nothing? Of what use is the time you spent transcribing your *Romany-Spanish Dictionary* from *The Bible in Spain* last January, and your *Spanish-Romany* part during those awful nights in the second-class smoking room of the Veendam? Have you muttered all this gibberish through the long night hours in third-class compartments on these Spanish Snailroads to hesitate now in sight of the enemy?"

We were sitting on a stone parapet just outside the frowning walls of the Alhambra and gazing down into the mass of foliage that rose from the steep walls of the ravine below us. I spied three gypsies there and I yodelled for them to come up,—a flower girl, a fortune teller and a blind man with a guitar. The swarthy girl could dance, she said, and she would give us 75 per cent. discount; so we contributed "a little dog" (one cent) apiece, and she smiled knowingly and began. Percy is my cousin; and now I saw him hold up his head and his eyes opened. "The dance is good," he said. He did not say it in English, he did not say it in Spanish; I could have done that much, but he said it in words that stopped her. The blind man was almost restored to sight; the two girls looked at each other. "Are you Romany?" said the swarthy one. Percy did not commit himself. "What do you think?" Remember Percy had sworn in New York not to cut his hair till he returned, and his corduroy coat and his flannel shirt became him as do the rusty shingles on a deserted house. He is dark, and he can disguise himself with a single expression. There was no more dancing, but questions fast and fierce. Percy used his two hundred Romany words in a masterly way.

Now all who have visited the Alhambra must remember a magnificent old man, dressed in the wildest attempt at picturesque ever seen outside of a costumer's, who haunts the approaches to the palace, selling his photograph, offering himself as a guide to the gypsy village, and posing for tourists

as the chief of the Gypsies. He is Mariano, an old model of Fortuny's, he says, and, as others say, the finest guitarist in all Spain.

At this moment Mariano was stalking his prey above us—(a group of Americans, one of whom I had seen yesterday swish into the Court of Lions, exclaiming, "How insignificant!") "Come here!" our swarthy flower-girl called out to him; "here are some strangers, and I think they are Romany folk."

He approached us with a grand air. "I'll soon tell if they are gypsies," he said, and there ensued a catechism that made George and me tremble. Percy told him we were from America, where the gypsies spoke differently. He knew a little Spanish Romany, but not much, etc. At last the chief of the gypsies smiled and shook hands with Percy enthusiastically, while George and I embraced at the risk of falling over the high parapet.

The barriers of his suspicion were down; Mariano became fraternal; we must go to the *venta* and drink *aguadiente*, which is a concentrated essence of all the peppermints; and we must go home with him and see his wife and children. So off we went with him, the swarthy girl following us and industriously begging for "little dogs" all the way, while the old man told us how fat his income had grown from the tourists to Granada. He did not live across yonder where the common lot of gypsies lived, in caves burrowed out of the hillside, but under the brow of this ridge. Here in a cave, whose different rooms were partitioned off by horse blankets and sheepskins, we found his wife and children preparing his dinner—one of the girls as fair as a Dane, but a full-blooded gypsy. Mariano showed us in and introduced us. "I don't believe they are gypsies at all," said the wife when she saw us. The chief insisted. Percy, who has been a "trouble" man for a telephone company, has had experience in getting along with people and has a honey tongue. He could understand but about three words in every seven, but he gave a knowing look and a pleased smile to all the most puzzling remarks, and then led the conversation



deftly to a discussion of American gypsy life, with which he was well acquainted. The mistress of the cavern was at last convinced, and confessed to us she had seen us in the city the day before. She didn't think we looked like tourists, she knew we didn't live in Granada, and in fact she thought we were gypsies all the time!

The old man was greatly interested in the strangers and questioned Percy eagerly about all he had seen, sent out for more *agua diente*, and invited him to stop and marry a gypsy girl here. He urged all to stop and partake of his *cocida*, but George was trembling lest an earthquake of discovery should swallow us up; I was anxious for a translation of all the talk, and Percy longed for another peep into his *Gypsy-Romany* dictionary.

From that time on our visits to the Alhambra were a joy and pure delight; not a beggar approached us, not a guide offered his services, not a gypsy asked to tell our fortunes, but the flower girls whispered as they passed us and smiled merrily, and if one approached us the others would call, "Don't bother them, they are Romany."

The last day, we visited the cave again to say farewell to the chief of the gypsies, and he affectionately bade us "Go with God!" Percy had conceived such an envy of the old man's curious clasp-knife that he presented his own to Mariano as a souvenir. It was cheerfully accepted and the subject quickly changed; we finally let him know we expected a similar remembrance in return, and Percy did leave with the knife, but it was not an artistic transaction.

So when you visit the Alhambra (and may it be soon) find Mariano, Chief of the Gypsies, ex-model of Fortuny, and best guitarist in Spain, and tell him you are sent by the American gypsy Pedro, he who with his two cousins visited Granada last year at fair time!—F. G. B.

## SUNDRIES.

There are to-day twenty-eight Unitarian ministers actively at work on the Pacific Coast. Five years ago there were seven. There are also five or six Unitarian clergymen available for occasionable service. Five years ago there were six organized societies; to-day there are thirty-two.

Rev. A. W. Jackson contributed to a late number of the *Christian Register* an article on "Piracy and the Eighth Commandment," in which he took to task a Boston newspaper for pirating the Encyclopedia Britannica. A few days later he received by express, without any announcement of the donor, a magnificent Britannica—the genuine, honest edition—not the stolen one which is so brazenly offered the public for "ten cents a day." As such a set is worth \$150, virtue, in this case, was not alone its own reward.

We hope in successive numbers of THE GUIDON to publish all the papers read at the women's Meeting referred to in another column. This month we have room for one only, the first in the order of delivery, an account of the new church in Berkeley.

The red granite pedestal for the Starr King monument is en route for California, and will arrive this month. The statute will then be placed upon it, the site having already been selected in Golden Gate Park, and the unveiling, with appropriate exercises, will take place on June 17th, the anniversary of the battle of Bunker Hill, which date, as Mr. King was a resident of Charlestown, Mass., in his youth, and was first settled there as a minister, is most fitting.

THE GUIDON is unable to report fully the results of its special appeal for Olympia. For San Francisco it can say that the collection in the First Church, some eighty odd dollars, was added to by the Society for Christian Work, and an even \$100 was sent, while the healthy little infant at the Mission sent for its gift to its elder sister, \$15. So far so good.

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"When did Age transfer to Youth

The hard-gained lessons of its day?

Each lip must learn the taste of truth,

Each foot must feel its way."

Mr. John Fiske, the well-known writer on historical and philosophical subjects, will give a course of four lectures in this city, beginning April 11th, under the auspices of the Channing Auxilliary. The general subject of the lectures will be "Scenes and Characters in American History"—the course which Boston audiences found so interesting and stimulating last winter. He will also give a musical lecture on "Schubert," which he will illustrate by singing some of Schubert's most characteristic songs. The subject of the first lecture will be Alexander Hamilton.

#### NOTES FROM THE FIELD.

ALAMEDA, CAL.—At a late meeting of the Board of Trustees the subject of proceeding to erect a church building was brought up and discussed. The sentiment seemed unanimous to proceed at once to the consideration of building plans. Accordingly a committee, consisting of Messrs. Van Sicklen, Plummer and Shattuck, was empowered to collect such plans and report at an early date. Many in our society are much pleased with the ground plan and general appearance of the Unity Church, Lawrence, Kansas, and if the expense is not too great, we feel that something similar will meet our needs here in Alameda.

OAKLAND.—The Unitarian Church in Oakland is about to lose the services of its pastor, Rev. C. W. Wendte, for a season. About April 20th he will take a needed vacation abroad of four months, for rest and recreation, visiting probably England and Germany, returning in August. During his absence the Unitarian pulpit in Oakland will be filled by Rev. H. G. Spaulding, of Boston, Rev. Samuel M. Crothers, of St. Paul, Rev. Samuel A. Eliot, of Denver, and Rev. Thos. Van Ness, who will be sure to keep up the work with power and satisfaction to all concerned.

Mrs. Louise Humphrey-Smith read before the Unity Club on March 31st.

The reception to President and Mrs. Eliot by the Berkeley Literary Club was a delightful affair. Fifty ladies and gentlemen sat down at table on March 23d. In the evening Prof.

Eliot read to a great audience, which crowded the church and flowed over into the adjoining rooms, a charming paper on "The Sources of Happiness, from a Scientific Standpoint." After the lecture the club reassembled in the church parlors and discussed the paper for an hour longer.

Impending are the lectures of Prof. John Fiske on American History and of Rev. H. G. Spaulding on Pompeii.

POMONA, CAL.—Rev. Leslie W. Sprague has just issued a neat card giving subjects of sermons for the coming Sundays. Among them we find the following: March 27, "Old and New Thoughts of the Bible." April 3, "Old and New Thoughts of Jesus." April 10, "The Old and the New." April 17, "Resurrection Easter." Services are still held in the McComas Hall. In the afternoon Mr. Sprague speaks at Ontario.

PORTLAND, OR.—In the Church of our Father there is perhaps not much that is new, but a great deal of the old, old story is quietly going on. As I write this evening in the reading room I hear a murmur of earnest voices in the chapel, where the Fraternity study class is in session. This class has taken a course of Emerson this winter, and now Mitchell's "English Lands, Letters and Kings" furnishes the topics.

On Ash Wednesday special weekly social meetings, to continue until Easter, were begun, with different leaders.

Dr. Eliot and Mr. Wilbur are giving a series of Sunday evening sermons appropriate to the season, the first being given last Sunday by Mr. Wilbur on Regeneration. In the morning of the same day Dr. Eliot spoke of the attitude which the Unitarian should maintain in relation to the revival service now being held here by our orthodox friends under the evangelist Mills.

Sunday evening, April 3d, Dr. Eliot will speak on "Doubt and Faith," showing how doubt and faith work together. On April 10th Mr. Wilbur will discuss "The Christian Name."

PUYALLUP, WASH.—Our society is a very small one and almost forgotten among the



many other ambitious and growing sister churches; nevertheless we are trying to do our duty, and if we have not five talents to double, then we shall at least attempt to double those we have. It is almost a year and a half ago since our pastor, the Rev. Mr. Haugerud, came among us. At that time it was thought by some that we could not possibly keep up an organization in so small a town; nevertheless we persisted, and Mr. Haugerud showed us the right spirit of consecration and courage. Last November, with Mr. Van Ness, he agitated the subject of a church building, and found a ready sympathizer in Mr. Ezra Meeker, who has already done so much for our society. Mr. Van Ness made a proposition which seemed a hard one to fulfill. It was to the effect that the National Loan Fund would vote \$1500 towards a building, provided that we obtain a church site independent of the one we now have (reserving the original lot for parsonage or other purposes) and raise in addition the sum of \$1500. The conditions having been complied with, the Loan Fund voted the promised amount, and we have worked vigorously at the church building, which we hope will be completed about the first of June. In a later number of THE GUIDON will appear a description and picture of the church.

Any contributions toward the interior furnishings will be most gratefully received. Can not some of our older and larger sister churches make us gifts which will bind us all the more closely together for the generosity shown in the hour of need?

SANTA BARBARA.—The Unity Club is proving quite attractive and instructive, and has an average attendance of fifty. Mr. Thacher has organized "The Associated Charities," and last week raised money for the erection of a building for the Kindergarten Industrial School and Manual Training School. The Manual Training School will be under his own immediate supervision, and is designed to instruct and entertain the boys who have been accustomed to spend their evenings in the saloons and gambling dens. The young people of our Society are busy workers. They bought the windows for the

new church, and are responsible for the new pipe organ. The Flower Mission take flowers to invalids twice each week, and the "Lend a Hand Club" meets each week to sew for the poor. "The Cottage Hospital" is completed, and many of the rooms are occupied by patients.

SAN JOSE.—A pleasant informal reception was given Supt. Van Ness on the occasion of his last visit here (March 27th), and the general subject of the new church was fully discussed. It has been decided to obtain a loan of \$10,000, and with this to meet all outstanding indebtedness, so that when the church is ready for dedication there will be but this one debt. Our plan now is to hold services in the "Assembly Building" (or parish house of the church) some time in May, and thus save the present rent of the Odd Fellows' Hall. This can be accomplished with very little extra effort on the part of the workmen now engaged on the church. The main auditorium will not be ready for occupancy before September, and it is hoped that services of dedication may be held at that time. An invitation will be sent to the Rev. Chas. G. Ames, of Boston, to preach the dedicatory sermon. Mr. Ames is still remembered here most gratefully on account of the pioneer work done for liberal religion a dozen years ago. While the Unity Society established by him did not continue as a permanent organization, yet it helped create that Unitarian sentiment in the community which is coming to be one of the recognized religious forces of San Jose. It is hoped that somewhere in the new church, either in tablet or window, an expression of the deep gratitude for Mr. Ames may be made lasting. If, therefore, any of his old friends would like to contribute to this purpose, we hope they will inform the Rev. Mr. Haskell at an early date.

SALEM, OR.—It is announced that the Rev. R. M. Webster, of Long Beach, Cal., will fill the pulpit of the Unitarian Church on the Sundays of April 10th and 17th (Easter). On the 3d, Rev. Mr. Waldorf, formerly the Baptist minister of Hillsboro', will take Mr. Brown's place. Our pastor takes

his vacation at this period of the year, and will spend three weeks in California, visiting and speaking at Eugene on the way. Since the completion of the new church there has been a steady increase in the congregations, and the various sub-organizations having permanent headquarters in the building are now doing excellent work. We shall enter upon the next pastoral year with new courage and hope, trusting it may be even more full of work and success.

MISSION UNITARIAN CHURCH, SAN FRANCISCO.—Rev. H. H. Brown, of Salem, will speak in place of Mr. Van Ness on the evening of April 3d. The Unity Club is growing in favor. A largely attended meeting was held on the evening of March 20th, when "Romola" was the subject of study. A lively debate followed as to the character of Savonarola, which brought out many admirable historical points.

During the past two months Mr. Van Ness has been giving a series of discourses on the "Origin of Religious Beliefs," as follows: "Ancient Funeral Customs," "Primitive Ideas of the Universe," "Rise and Growth of Jehovah Worship," "The Religion of Jesus," "Nazoreanism and Paulinianism," "Conflict between Paganism and Christianity," "Growth of Christian Belief," "The Devil as Prince of the World." Each evening has seen a larger audience present, and the interest is growing.

A feature of the evening service is the after sociable. The pastor, among his other notices, always states that the service is not completed until each man has shaken hands with his neighbor.

It has been decided to continue church services in the present hall at Twenty-first and Howard streets until June 1st.

STOCKTON.—On Sunday, Feb. 14, Rev. W. E. Copeland preached at Stockton in the new Pioneers' Hall to a small congregation in the morning and to a much larger assemblage in the evening. Mr. Copeland has preached to steadily increasing congregations. On February 21st, after the morning service, the First Unitarian Society of

Stockton was organized for the promotion of "Freedom, Fellowship and Character in Religion." The society is strictly non-creedal, and has for its purpose the dissemination of moral, intellectual and spiritual views of truth, and the aid of all moral and philanthropic work.

On March 6th, after evening service, the first regular meeting of the society was held, at which Messrs. Spooner, Fyfe, Gisea, Worthing and Stackhouse were elected Trustees. Subsequently, Mr. J. Pitcher Spooner was elected President and Mr. W. W. Worthing Secretary of the Trustees. A number of prominent citizens have subscribed to meet the expenses of the society, which has called for its pastor Rev. W. E. Copeland, of Tacoma.

New Pioneer Hall, a handsome, well-lighted, centrally situated hall, has been rented for a term of months, good music secured, and everything augurs well for future prosperity.

At the evening service of March 6th the hall was well filled to hear Mr. Copeland lecture on "Blood Theology Unreasonable," and the audience was composed of some of the best and most intelligent citizens of Stockton, some of whom found out to their surprise that they were Unitarians.

On the first Sunday in April Superintendent Van Ness is to preach and give the new movement the sanction and encouragement of the National body. The following two Sundays Mr. Copeland will spend in his old home in Tacoma, in order to make arrangements for moving his family to Stockton. Rev. H. H. Brown, of Salem, Or., will supply the pulpit. On May 1st it is hoped that regular installation services may be held.

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"Immortal Love, forever full,  
Forever flowing free,  
Forever shared, forever whole,  
A never-ebbing sea!

"Our outward lips, confess the name  
All other names above;  
Love only knoweth whence it came,  
And comprehendeth love.

"Blow, winds of God, awake and blow,  
The mists of earth away!  
Shine out, O Light Divine, and show  
How wide and far we stray!"



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Teacher of Roman history—"And who was Cornelia?" Scholar—"Please, 'm, she was the mother of the Gracchi boys!"

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A Vassar girl being asked what kind of a noun "kiss" was, replied with a blush that it was both common and proper.



Poet's wife—"They say poetry is a drug in the market." Poet—"Nonsense! If you'd ever sold any poetry and bought any drugs, you'd know the difference."

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Smart little girl—"Mamma, I smell apples!" Mother—"Yes, dear; I've been cutting some for sauce." S. L. G.—"No; I smell whole apples!"

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Young humanitarian (hearing the bag-pipes for the first time)—"O, mamma, couldn't you interfere? There's a horrid man squeezing something under his arm, and he's hurting it dreadfully!"

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Boy reads: "Rex fugit—the king flees." Teacher—"How else may that be translated?" Long pause. Teacher suggests "has." Boy—"The king has fleas."

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HE.—No, Cordelia, never—your bluff I can not see, But a true and loyal brother I'll ever be to thee.

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